

# English Translation of the Friday Sermon of 20<sup>th</sup> April 2001 Delivered by Hazrat Mirza Tahir Ahmad - Khalifatul Masih IV

To Allah belong the Most Excellent Names so call on Him by these. Leave aside those who disregard His attributes. They shall be requited for what they do.

*The Holy Quran.* Al Araf [The Heights]: 181.

In continuation of the theme of the perfect attributes of Allah the Exalted, this topic is indeed like a limitless ocean. The Divine Quality of Mercy is expounded in several Ahadith.

[Abu Bakr bin al-Munkadir] narrated from Jabir that the Messenger of Allah said: There are three (characteristics) for which Allah will protect and show mercy to whoever has them and admit to Paradise - Being courteous to the guest, kind to parents, and doing good to slaves.

The Holy Prophet (peace and blessings of Allah be on him) enjoined us to be compassionate towards all animals in general and those used for work purposes in particular.<sup>1</sup> To use abusive words for weather or a storm was also prohibited: Abu Huraira reported Allah's Apostle ﷺ as saying: Do not curse Time, for Allah is Time.<sup>2</sup>

He admonished not to be insulting to the fowl, for his crowing awakens people at the time of dawn prayer.

The Holy Prophet (peace and blessings of Allah be on him) had indeed rendered his dues of being a Warner most perfectly. As a matter of fact a Warner as a matter of fact is a 'Bearer of glad tidings'.

The Promised Messiah (on whom be peace) wrote that the extent of his own compassion was such that the realisation of someone in pain made him feel like even terminating his Prayer in order to be of some support:

My state of affairs is that whilst engaged in Prayer if someone is in pain and their cry reaches my ears, I feel moved to go to their aid and give them sympathy insofar as possible, even if I am compelled to break my Prayer. It is against the principles of morality to not stand by a brother who is in pain and distress. If you can do nothing else, at least pray for them. What to talk of our own, I even say that you ought to show the same example of morality and sympathy to Hindus and others. One must not possess a thoughtless nature.

On one occasion, I was going out for a walk. A man named Abdul Karim, who was a village registrar of lands, was also with me. He was somewhat ahead of me and I was walking at some distance behind. On the way, a frail, old lady of about seventy or seventy-five years of age met us. She gave a letter to Abdul Karim and asked him to read it to her, but he scolded her and moved her away. This broke my heart. Then, the old lady gave me the letter. I took the letter and stopped. Then, I read the letter to her and explained its contents to

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<sup>1</sup> Abu Isa Muhammad ibn Isa at-Tirmidhi. *Jami at-Tirmidhi*.

<sup>2</sup> Muslim ibn al-Hajjaj. *Sahih Muslim*.

her in detail. At this, Abdul Karim was deeply ashamed, because he had to wait anyway, and was deprived of spiritual reward as well.<sup>3</sup>

I say most truly that a person's faith can certainly not be sound until one prefers the comfort of his brother over that of his own as far as possible.

If a brother of mine sleeps on the floor in front of me, despite being weak and ill, whereas I, being hale and healthy, take possession of the bed so that he may not sit on it, then how pitiable is my condition. And how sorrowful would be my condition if I were not to get up and give the bed to him by way of love and compassion, preferring the floor for myself. If my brother were to be ill and suffering from some pain, then how pitiable would my condition be if in such a situation I would be sleeping comfortably would not try my best to bring him relief and comfort.<sup>4</sup>

... prayer is not in vain, nor is it a type of worship which does not procure any grace. This is the thinking of those who do not estimate God Almighty as He should be estimated, and who do not reflect deeply on God's words nor do they observe the law of nature. The truth is that grace does certainly descend in response to supplication and bestows salvation upon us. It is the grace of *Rahimiyyat* [Divine Mercy] through which man makes progress. Through this grace, man arrives at the stage of *Vilayat* [Authority], and believes in God Almighty as if he was beholding Him. Intercession also depends upon the attribute of *Rahimiyyat*. It is [the] *Rahimiyyat* of God Almighty that demands that good people should intercede for bad people.<sup>5</sup>

The act of repetitive and constant seeking of forgiveness (repentance) from one's sins to is needed to realise Divine Mercy.

I advise the Jamaat to avoid writing extremely lengthy letters to me detailing family dispute. A very demanding schedule stipulates that my post is brief and to the point.

Requests for prayers should be heart-felt and it defeats the objective when they are sent through 'saved' letters in the computer by simply changing the 'date'. If someone writes a lengthy letter, they may write its summary and 'coming to the point' should be in the very beginning.

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<sup>3</sup> Hazrat Mirza Ghulam Ahmad – The Promised Messiah & Mahdi. 1899. *Malfoozat*, 415, 416. English: 176, 177.

<sup>4</sup> Ahmad. *Shahadat-ul-Qur'an 'ala nuzulil-masihil-mau'ud fi akhiz-zaman* (Punjab Press, 1893). *Ruhani Khazain*: vi. 395, 396. English: 152, 153.

<sup>5</sup> Ahmad Ayyam-us-Sulah. (Zia-ul-Islam, 1899). *Ruhani Khazain*: xiv. 250. English: *The Essence of Islam*. 96.